methods altogether. Some of his followers carry their prejudice against modern invention to absurd lengths, using only reed-pens and crudely-made paper. But there must be inevitable inconsistencies. Though Gandhi often rides in a motor-car, he as frequently protests against it and would like to perambulate the villages in a bullock-cart. How long he would live and how far he could penetrate the country under such conditions is hard to see. The present power of the Congress is largely due to the indefatigable energy of Pandit Nehru, who, with the help of car, train, aeroplane and, in remote parts, the bullock-cart, got into touch with a larger proportion of the vast population of India than any man has ever done before. That this great sub-continent is within appreciable distance of becoming a united nation is largely due to the advantages of modern transport.

Again, Mahatma Gandhi has had to use the skill of modern surgery, which on one occasion at least saved his life. I saw recently the beautiful and costly instrument used to test his blood-pressure. He no doubt feels that this is a concession to weakness, but those who value his life feel otherwise. At the same time it would be unwise to say that Gandhi denies the value of modern invention alto-gether. He would welcome the advent of electricity to the villages and its use to improve the efficiency of the village industries. He approves of the sewing-machine, but he and his followers are proud of being individualists and they hate mass production. But Gandhi is not an idealist. I sometimes think that he is in the proper sense of the word a materialist. He does not wish to wait till the millennium or even till Purna Swaraj, and thinks that by his crude village wooden machinery (much of it looks like a Heath Robinson cartoon!) he can immediately improve the lot of the peasantry without a vast expenditure, which is impossible under